

~~012305 h 73~~

12835. aa. 127.

XXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXX

A
FATHER'S
INSTRUCTIONS
TO HIS
CHILDREN.

XXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXX

QUID DULCIUS HOMINUM GENERI A
NATURA DATUM EST, QUAM SUI CUIQUE
LIBERI?

CICERO.



A
FATHER'S INSTRUCTIONS
K TO HIS
CHILDREN:

CONSISTING OF
TALES, FABLES,
AND REFLECTIONS;

DESIGNED TO PROMOTE
THE LOVE OF VIRTUE,
A TASTE FOR KNOWLEDGE,
AND
AN EARLY ACQUAINTANCE WITH
THE WORKS OF NATURE.

THE SECOND EDITION.

L O N D O N;
PRINTED FOR J. JOHNSON, ST. PAUL'S CHURCH-YARD.
M D C C L X X V I.

FATHERS INSTRUCTIONS

TO HIS

CHILDREN

CONSISTING OF

TWO VOLUMES

AND A HISTORY



PRINTED BY T. FISHER

THE LOVE OF VIRTUE

A TASTE FOR KNOWLEDGE

AND

AN EASY ACQUAINTANCE WITH

THE WORKS OF NATURE

THE SECOND EDITION

LONDON

PRINTED BY T. FISHER

NEWCASTLE

T O
THE RIGHT HONOURABLE
T H E
COUNTESS OF STAMFORD;
A N
AMIABLE PATTERN
O F
FILIAL PIETY,
CONJUGAL AFFECTION,
A N D
PARENTAL LOVE;
T H E S E
M O R A L T A L E S
A R E I N S C R I B E D,
A S A
TRIBUTE OF ESTEEM AND RESPECT;
BY HER LADYSHIP'S
MOST FAITHFUL
AND MOST OBEDIENT SERVANT,
THE AUTHOR.

THE RIGHT HONOURABLE

THE

COUNTY OF STAMFORD

A

AMERICAN PATENT

OF

THE FIRST

CONJUGAL



PARISH

MORAL TALES

ARE INCORPORATED

IN

THE HISTORY OF THE COUNTY OF STAMFORD

BY MR. LADYSHIP

AND

THE HISTORY OF THE COUNTY OF STAMFORD

THE AUTHOR

E R R A T A.

| Page | Line | |
|------|------|----------------------------|
| 37 | 3 | FOR Cambyfes READ Aftyages |
| 65 | 9 | glorifying glorying |
| 65 | 10 | ADD, which he committed |
| 83 | 8 | FOR Rieta READ Rietis |
| 89 | 11 | underhand understand |
| 90 | 9 | dale timber deal timber |
| 98 | 10 | GRATITUTE GRATITUDE |
| 143 | 5 | happend happened |
| 144 | 13 | a comma a period |
| 160 | 17 | atack attack |
| 193 | 13 | PASSONS PASSIONS. |



[8]
T O
T. B. P. — A. P. — F. P.
J. P. &c.

MY DEAR CHILDREN,

TH E little present
which is now offer-
ed to your acceptance, if
it have no other value, will
at least evince the sincerity
A and

and warmth of my affection for you. It will shew that you have been the objects of my fondest attention, and tenderest solicitude. The bustle of the town, and the anxieties of an active profession have indeed necessarily diverted my thoughts, and at times excluded your image from my mind; but, like the bird which you have hunted



ed from her nest, my heart has soon returned to the place where all its pleasing cares are centered. In our delightful retirement at Hart-Hill, every thing around me has conspired to suggest ideas of your health, your happiness or improvement. The setting sun, the shady tree, the whispering breeze, or the fragrant flower have alike furnish-

ed some tale or analogy,
which has been applied to
your instruction.

WHEN you recollect these
Lessons of Wisdom and
Virtue, I flatter myself you
will associate with them
the parental endearments
with which they were de-
livered; and that I shall
live with honour in your
memories, when forgotten
by

by the world, and mouldering in the dust. Such immortality I am more ambitious to obtain, than all the fame which learning or philosophy bestows.

ADIEU! my dear children. May you be wise, virtuous, and happy! And hereafter may we meet, (to part no more,) in those regions of the blessed, where

[12]

our knowledge and felicity
will be for ever increasing ;
and where we shall enjoy
together the glorious pre-
sence of our common Fa-
ther, the Parent of the
Universe !

HART-HILL,

August 1st, 1775.

P R E-

P R E F A C E.

AS the following Tales and Reflections will fall into other hands besides those of the author's children, for whose use they were solely intended; it may be proper to acquaint the reader, that three objects of instruction have been principally kept in view. The first and leading one is to refine the feel-

ings of the heart, and to inspire the mind with the love of moral excellence. And surely nothing can operate more forcibly, than striking pictures of the beauty of virtue and the deformity of vice; which at once convince the judgment, and leave a lasting impression on the imagination. Dry precepts are little attended to, and soon forgotten (*a*): And if inculcated with severity, they produce in youth
an

(*a*) LONGUM iter per precepta; breve
et efficax per exempla.

SENECA.

P R E F A C E. 15

an aversion to every subject of serious reflection; teaching them as Erasmus justly observes, *Virtutem simul odisse et nosse.*

The second design of this little work is to awaken curiosity, to excite the spirit of inquiry, and to convey in a lively and entertaining manner, a knowledge of the works of God. On this account a strict attention has been paid to truth and nature. No improbabilities are related, and most of the narrations are conformable to the usual

16 P R E F A C E.

usual course of things, or derived from the records of history.

THE third end proposed is to promote a more early acquaintance with the use of words and idioms. These being only the arbitrary marks of our ideas, such as are most proper and expressive may be learned, with no less facility, than the vulgar and familiar forms of speech.

It will be acknowledged that these are highly interesting and important objects ; but the attainment

P R E F A C E. 17

tainment of them must depend upon the attention of the learner, and the capacity of his parent or tutor to explain the terms, point out the analogies, and enforce the reflections which are here delivered. Every tale should be made a distinct lesson, and a reasonable time allotted for the fullest illustration of it. And when the words, the subject, and the moral are clearly understood, the curiosity of the pupil concerning whatever may be connected with, or suggested by them, should be gratified and encouraged. S U C H

18 P R E F A C E.

SUCH an early exertion of almost every faculty of the mind cannot fail to enliven the imagination, quicken the apprehension, enlarge the understanding, and give strength and solidity to the judgment. And these are the most valuable advantages which can be derived from the completest education. For half of what we learn in youth is soon lost in oblivion ; and serves only for the exercise and improvement of our capacities. So limited indeed are the powers of memory, that every man of letters

P R E F A C E. 19

ters may apply to himself, what Dr. Bentley said of Dr. Gooch, with a pride disgraceful to learning, *I have FORGOTTEN more knowledge than he POSSESSES.*

THE composition of Themes generally forms a part of the system of education in public schools. But the task is always irksome to boys, and seldom well executed by them; because a grave, didactic, and methodical discourse is not suited to their taste and genius. The writing of tales and fables, with
moral

20 P R E F A C E.

moral reflections, might perhaps be a more useful and entertaining exercise; as it would afford a greater latitude for invention, would better display the powers of imagination, and would produce the happy talent of relating familiar and trivial occurrences with ease and elegance.

THESE tales and reflections are adapted to different ages and occasions; but no attention has been paid to system in the arrangement of them. They are
placed

PREFACE. 21

placed in the order in which they were written; and they were written at various times, as leisure allowed, or as the subjects of them were suggested, by family incidents, and other accidental occurrences.

PERHAPS some apology may be thought necessary for the publication of a work, in many respects of a private nature, and professedly written by a parent, for the instruction only of his own children. The author chooses not to plead, though he
might

might with truth, the solicitation of his most judicious friends, who have honoured his undertaking with their approbation. He relies on the candour of the public; conscious that he is influenced by no other motive than a sincere desire to do good. And he flatters himself that precepts which have flowed from the heart, will reach the heart, and produce impressions on the tender minds of youth not to be expected from the wisest maxims delivered with coldness and indifference.

QUAM.

P R E F A C E. 23

QUAMOBREM, pergite, Adolescentes, atque in id studium incumbite, ut et vobis honori, et amicis utilitati, et Reipublicæ emolumento esse possitis (b).

MANCHESTER,
October 1st, 1775.

(b) Cicero.

B M O R A L

M O R A L
TALES, FABLES,
AND
REFLECTIONS.

B 2

HÆC SCRIPSI NON OTII ABUNDANTIA,
SED AMORIS ERGATE.

CIC. EPIST,

M O R A L
T A L E S , F A B L E S ,
A N D
R E F L E C T I O N S .

I D L E N E S S A N D I R R E S O -
L U T I O N .

HORACE, a celebrated Ro-
man Poet, relates that a
country man, who wanted to pass
a river, stood loitering on the banks
of it, in the foolish expectation that

B 3

a cur-

28 MORAL TALES.

a current so rapid would soon discharge its waters. But the stream still flowed, increased perhaps by fresh torrents from the mountains; and it must for ever flow, because the sources from which it is derived are inexhaustible.

THUS the *idle and irresolute youth* trifles over his books, or wastes in play his precious moments; deferring the task of improvement, which at first is easy to accomplish, but which will become more and more difficult, the longer it is neglected.

CRU-

CRUELTY to INSECTS.

MR. Melmoth, in one of his elegant letters, informs his friend, that the snails have had more than their share of his peaches and nectarines this season; but that he deems it a sort of cruelty to suffer them to be destroyed. It seems to be his opinion that it is no less inhuman to crush to death a harmless insect, whose only offence is that he eats the food which nature has provided for his sustenance, than it would be to kill a more bulky creature for the same reason. For the

30 MORAL TALES.

sensations of many insects are at least as exquisite as those of animals of more enlarged dimensions. The Millepedes rolls itself round upon the slightest touch; and the Snail draws in her horns upon the least approach of the hand. Such instances of sensibility certainly confirm the observation of our inimitable Shakespear, who teaches us that

——the poor beetle which we tread upon
In corporal sufferance feels a pang as great
As when a giant dies.

But whilst we encourage these amiable feelings of the heart, we must not forget that humanity itself may be carried to an unreasonable,
and

MORAL TALES. 31

and even ridiculous extreme. Mr. Bayle relates that Bellarmine, a Romish Saint, patiently suffered the fleas and other vermin, to prey upon him. *We shall have Heaven said he, to reward us for our sufferings; but these poor creatures have only the enjoyment of the present life.*

AFFECTION TO PARENTS.

AN amiable youth was lamenting, in terms of the sincerest grief, the death of a most affectionate parent. His companion endeavoured to console him by the reflection, that he had always behaved to
the

32 MORAL TALES.

the deceased with duty, tenderness, and respect. So I thought, replied the youth, whilst my parent was living; but now I recollect with pain and sorrow, many instances of disobedience and neglect, for which, alas! it is too late to make atonement.

TAKING OF BIRD-NESTS

I HAVE found out a gift for my fair;
I have found where the wood pigeons breed,
But let me that plunder forbear!

She will say 'tis a barbarous deed.

He ne'er can be true, she averr'd,

Who can rob a poor bird of its young:

And

MORAL TALES. 33

And I lov'd her the more when I heard
Such tenderness fall from her tongue.

SHENSTONE.

ON THE SAME.

A BOY who was a great destroyer of nests, had carefully preserved one, that he might enjoy the cruel pleasure of confining in a cage, the poor birds who had the same natural right to liberty with himself. A hungry cat discovered the nest, and devoured the unfeathered brood. The boy bewailed his loss, and vowed revenge upon the cat; not reflecting upon the many nests which he had *wantonly plundered*, whilst

whilst the cat was impelled by the dictates of nature to satisfy a *craving appetite*.

TENDERNESS TO MOTHERS.

MARK that parent hen ! said a father to his beloved son. With what anxious care does she call together her offspring, and cover them with her expanded wings ? The kite is hovering in the air, and disappointed of his prey, may perhaps dart upon the hen herself, and bear her off in his talons !

Does not this sight suggest to you the tenderness and affection of your mother ?

mother? Her watchful care protected you in the helpless period of infancy, when she nourished you with her milk, taught your limbs to move, and your tongue to lisp its unformed accents. In childhood she has mourned over your little griefs; has rejoiced in your innocent delights; has administered to you the healing balm in sickness; and has instilled into your mind the love of truth, of virtue, and of wisdom. Oh! cherish every sentiment of respect for such a mother. She merits your warmest gratitude, esteem, and veneration.

THE FOLLY OF CRYING UPON
TRIFLING OCCASIONS.

A LITTLE girl, who used to weep bitterly for the most trifling hurt, was one day attacked by a furious dog. Her cries reached the servants of the family ; but they paid little attention to what they were so much accustomed to hear. It happened however very fortunately that a countryman passed by, who, with great humanity, rescued the child from the devouring teeth of the dog.

INTEM.

I N T E M P E R A N C E.

CYRUS, when a youth, being at the court of his grandfather Cambyfes, undertook one day to be the cup-bearer at table. It was the duty of this officer to taste the liquor before it was presented to the king. Cyrus, without performing this ceremony, delivered the cup in a very graceful manner to his grandfather. The king reminded him of his omission, which he imputed to forgetfulness. No, replied Cyrus, I was afraid to taste, because I apprehended there was poison in the liquor:

liquor: For not long since, at an entertainment which you gave, I observed that the lords of your court, after drinking of it, became noisy, quarrelsome, and frantic. Even you, Sir, seemed to have forgotten that you were a king.

ROLLIN.

CRUELTY PUNISHED.

A PACK of ravenous fox hounds were half starved in their kennel, to render them more furious and eager in the chace; and were severely lashed every day by a merciless keeper, that they might be
disci-

MORAL TALES. 39

disciplined to the strictest observance of his looks and commands. It happened that this petty tyrant entered the kennel without his scourge. The dogs observed his defenceless state; and instantly flying upon him, at once satiated their hunger and revenge, by tearing him to pieces.

WHILST you pity the unhappy fate of the keeper, lament that in a civilized country such cruelties should be exercised, as to give occasion to it.

LIBERALITY.

YOU have seen the husbandman *scattering* his seed upon the furrowed ground! It springs up, is gathered into his barns, and crowns his labours with joy and plenty.—Thus the man, who *distributes* his fortune with generosity and prudence, is amply repaid by the gratitude of those whom he obliges, by the approbation of his own mind, and the favour of God.

THE

THE PERT AND THE IGNORANT
ARE PRONE TO RIDICULE.

A GENTLEMAN, of a grave deportment, was busily engaged in blowing bubbles of soap and water, and was attentively observing them as they expanded and burst in the sunshine. A pert youth fell into a fit of loud laughter at a sight so strange, and which shewed, as he thought, such folly and insanity.— Be ashamed, young man, said one who passed by, of your rudeness and ignorance. You now behold the greatest Philosopher of the age, Sir

42 MORAL TALES.

Isaac Newton, investigating the nature of light and colours by a series of experiments, no less curious than useful, though you deem them childish and insignificant.

COMPASSION TO THE POOR.

THE BEGGAR'S PETITION.

PITY the sorrows of a poor old man,
Whose trembling limbs have borne him to your door
Whose days are dwindled to the shortest span,
Oh ! give relief, and Heaven will bless your store.

These tatter'd cloaths my poverty bespeak,
These hoary locks proclaim my lengthen'd years ;
And many a furrow in my grief-worn cheek
Has been the channel to a flood of tears.

Yon

MORAL TALES. 43

Yon house, erected on the rising ground;
With tempting aspect drew me from my road;
For Plenty there a residence has found,
And Grandeur a magnificent abode.

Hard is the fate of the infirm and poor!
Here, as I crav'd a morsel of their bread,
A pimper'd menial drove me from the door
To seek a shelter in an humbler shed.

Oh! take me to your hospitable dome;
Keen blows the wind, and piercing is the cold!
Short is my passage to the friendly tomb,
For I am poor and miserably old.

Should I reveal the sources of my grief,
If soft humanity e'er touch'd your breast,
Your hands would not withhold the kind relief,
And tears of pity would not be repress.

Heaven sends misfortunes; why should we repine,
'Tis Heaven has brought me to the state you see;
And your condition may be soon like mine,
The child of Sorrow and of Misery.

A little farm was my paternal lot,
Then like the lark I sprightly hail'd the morn;
But ah ! oppression forc'd me from my cot,
My cattle dy'd and blighted was my corn.

My daughter, once the comfort of my age,
Lur'd by a villain from her native home,
Is cast abandon'd on the world's wide stage,
And doom'd in scanty Poverty to roam.

My tender wife, sweet soother of my care!
Struck with sad anguish at the stern decree,
Fell, ling'ring fell, a victim to despair,
And left the world to wretchedness and me.

Pity the sorrows of a poor old man,
Whose trembling limbs have borne him to your door
Whose days are dwindled to the shortest span,
Oh ! give relief, and Heaven will bless your store.

THE SPEAKER, BY DR. ENFIELD.

PAREN-

PARENTAL AFFECTION.

THE white bear of Greenland and Spitzbergen is considerably larger than the brown bear of Europe, or the black bear of North America. This animal lives upon fish and seals, and is not only seen upon land in the countries bordering on the North Pole, but often on floats of ice, several leagues at sea. The following relation is copied from the *Journal of a Voyage for making Discoveries towards the North Pole*. London, printed for Newbery, 1774.

46 MORAL TALES.

EARLY in the morning, the man at the mast head of the Carcase, gave notice, that three bears were making their way very fast over the ice, and that they were directing their course towards the ship. They had, without question, been invited by the scent of the blubber of the sea horse, killed a few days before, which the men had set on fire, and which was burning on the ice at the time of their approach. They proved to be a she bear and her two cubs; but the cubs were nearly as large as the dam. They ran eagerly to the fire, and drew out from the flames part of the flesh of the

the

MORAL TALES. 47

the sea horse, that remained unconsumed, and eat it voraciously. The crew from the ship threw great lumps of the flesh of the sea horse, which they had still left, upon the ice, which the old bear fetched away singly, laid every lump before her cubs as she brought it, and dividing it, gave each a share, reserving but a small portion to herself. As she was fetching away the last piece, they levelled their muskets at the cubs, and shot them both dead; and in her retreat they wounded the dam, but not mortally.

It would have drawn tears of pity from any but unfeeling minds,
to

48 MORAL TALES.

to have marked the affectionate concern expressed by this poor beast, in the dying moments of her expiring young. Though she was sorely wounded, and could but just crawl to the place where they lay, she carried the lump of flesh she had fetched away, as she had done others before, tore it in pieces, and laid it down before them; and when she saw that they refused to eat, she laid her paws first upon one, and then upon the other, and endeavoured to raise them up: all this while it was pitiful to hear her moan. When she found she could not stir them, she went off, and when she had got
at

MORAL TALES. 49

at some distance looked back and moaned; and that not availing her to entice them away, she returned, and smelling round them, began to lick their wounds. She went off a second time, as before, and having crawled a few paces, looked again behind her, and for some time stood moaning. But still her cubs not rising to follow her, she returned to them again, and with signs of inexpressible fondness, went round one, and round the other, pawing them, and moaning. Finding at last that they were cold and lifeless, she raised her head towards the ship, and growled a curse upon the murderers,

50 MORAL TALES.

ers, which they returned with a volley of musket balls. She fell between her cubs, and died licking their wounds.

CAN you admire the maternal affection of the bear, and not feel in your heart the warmest emotions of gratitude, for the stronger and more permanent tenderness, you have so long experienced from your parents?

THE

THE FALLACY OF EXTERNAL
APPEARANCE.

IS there any hidden beauty, said Alexis to Euphronius, in that dusky, ill shaped stone, which you examine with so much attention? I am admiring the wonderful properties, not the beauty, replied Euphronius, which it possesses. It is by means of this stone that the mariner steers his trackless course through the vast ocean; and without it the spices of the East, the mines of Peru, and all the luxuries which commerce pours into Europe, would

would for ever have remained unknown.—The curiosity of Alexis was excited, and he was impatient to learn in what wonderful manner such advantages could be derived from a substance, apparently of so little value.—This magnet or loadstone, for it is known by both names, said Euphronius, imparts to iron the property of settling itself, when nicely balanced, in a direction nearly North and South. The sailor is therefore furnished with an unerring guide in the midst of the ocean. For when he faces the North, the East and West are readily ascertained, the former lying to his right, and

MOLAL TALES. 53

and the latter to his left hand. And from these four points, all the subdivisions of the mariner's compass are formed. The figure of a star, which you so often draw upon paper, will give you a clear idea of the compass. Make yourself a master of it; and from the present instance of your want of knowledge, learn a becoming modesty in the judgments which you form concerning the productions of nature. The whole creation is the workmanship of an Omnipotent Being; and though we cannot always trace the marks of harmony, beauty, or usefulness, yet doubtless to the eye
of

54 MORAL TALES.

of a superior intelligence, every part of it displays infallible wisdom, and unbounded goodness.

SELFISH SORROW REPROVED.

IT was a holiday in the month of June, and Alexis had prepared himself to set out, with a party of his companions, upon a little journey of pleasure. But the sky lowered, the clouds gathered, and he remained for some time in anxious suspense about his expedition; which at last was prevented by heavy and continued rain. The disappointment overpowered his fortitude; he burst
into

MORAL TALES. 55

into tears ; lamented the untimely change of weather ; and sullenly refused all consolation.

IN the evening the clouds were dispersed ; the sun shone with unusual brightness ; and the face of nature seemed to be renewed in vernal beauty. Euphronius carried Alexis into the fields. The storm of passion in his breast was now stilled ; and the serenity of the air, the music of the feathered songsters, the verdure of the meadows, and the sweet perfumes which breathed around, regaled every sense, and filled his mind with peace and joy.

D

DON'T

56 MORAL TALES.

DON'T you remark, said Euphronius, the delightful change which has suddenly taken place in the whole creation. Recollect the appearance of the scene before us yesterday. The ground was then parched with a long drought ; the flowers hid their drooping heads ; no fragrant odours were perceived ; and vegetation seemed to cease. To what cause must we impute the revival of nature ?—To the rain which fell this morning, replied Alexis, with a modest confusion. He was struck with the selfishness and folly of his conduct ; and his own bitter reflections anticipated the reproofs of Euphronius.

HONESTY

HONESTY AND GENEROSITY

A POOR man, who was door-keeper to a house in Milan, found a purse which contained two hundred crowns. The man who had lost it, informed by a public advertisement, came to the house, and giving sufficient proof that the purse belonged to him, the door-keeper restored it. Full of joy and gratitude, the owner offered his benefactor twenty crowns, which he absolutely refused. Ten were then proposed, and afterwards five: but the door-keeper still continuing in-

D 2

exorable,

58 MORAL TALES.

exorable, the man threw his purse upon the ground, and in an angry tone cried, " I have lost nothing, nothing at all, if you thus refuse to accept of a gratuity." The door-keeper then consented to receive five crowns, which he immediately distributed amongst the poor.

ROLLIN.

A GENEROUS RETURN FOR
AN INJURY.

WHEN the great Condé commanded the Spanish army, and laid siege to one of the French towns in Flanders, a soldier being
ill

MORAL TALES. 59

ill treated by a general officer, and struck several times with a cane, for some disrespectful words he had let fall, answered very coolly, that he should soon make him repent of it. Fifteen days afterwards, the same general officer ordered the colonel of the trenches to find a bold and intrepid fellow, to execute an important enterprize, for which he promised a reward of a hundred pistoles. The soldier we are speaking of, who passed for the bravest in the regiment, offered his service, and going with thirty of his comrades, which he had the liberty to make choice of, he discharged a

60 MORAL TALES.

very hazardous commission, with incredible courage and good fortune. Upon his return the general officer highly commended him, and gave him the hundred pistoles which he had promised. The soldier presently distributed them amongst his comrades, saying he did not serve for pay, and demanded only that if his late action seemed to deserve any recompense, they would make him an officer. And now, sir, adds he to the general officer, who did not know him, I am the soldier you abused so much fifteen days ago, and I then told you I would make you repent of it. The general officer in great admira-

MORAL TALES. 61

admiration, and melting into tears, threw his arms around his neck, begged his pardon, and gave him a commission that very day.

ROLLIN.

WE TOO OFTEN JUDGE OF MEN
BY THE SPLENDOUR, AND
NOT BY THE MERIT OF THEIR
ACTIONS.

ALEXANDER demanded of a
Pirate, whom he had taken,
by what right he infested the seas?
By the same right, replied he boldly,
that you enslave the world. But I
am called a robber, because I have

D 4

only

62 MORAL TALES.

only one small vessel: and you are styled a conqueror, because you command great fleets and armies.

CICERO.

SILENCE AND RESERVE REPROVED.

SOPHRON was frequently the companion of Euphronius in his various journeys. He was a youth of observation, but indulged too much a natural reserve of temper. His brothers and sisters complained that he who so often enjoyed amusement himself, should contribute so little to the general entertainment

MORAL TALES. 63

tainment of the family. At first they intended to petition their father to carry him no more abroad ; but a good-natured stratagem answered better the purpose of reproof. They agreed that each should pursue, for a few days, a conduct similar to that of Sophron. One visited the magnificent Museum of Mr. Lever at Alkrington ; another went to a very diverting Comedy ; and a third sailed, with a party, upon the Duke of Bridgwater's Canal, and viewed all the wonders of that stupendous undertaking. But when they returned home, the chearful communications of friendship were suppressed ;

64 MORAL TALES.

ed; and the usual eagerness to disclose all which they had seen, was converted into silence and reserve. No social converse enlivened the evening hours, and the sprightliness of youth gave place to mute solemnity. Sophron remarked the change with surprise and solicitude. He felt the loss of that gaiety and unreserved intercourse, which he seldom promoted, but of which he loved to participate. And when the design of his brothers and sisters was explained to him, he candidly acknowledged, and promised to amend his fault.

CRUELTY

CRUELTY TO INSECTS.

JACOBUS indulged himself in the cruel entertainment of torturing and killing flies. He tore off their wings and legs, and then watched with pleasure their impotent efforts to escape from him. Sometimes he collected a number of them together, and crushed them at once to death ; glorying, like many a celebrated hero, in the devastation he committed. His brother remonstrated with him, in vain, on this barbarous conduct. He could not persuade him to believe that flies
are

66 MORAL TALES.

are capable of pain, and have a right, no less than ourselves, to life, liberty, and enjoyment. The signs of agony, which, when tormented, they express by the quick and various contortions of their bodies, he neither understood nor would attend to.

ALEXIS had a microscope; and he desired Jacobus, one day, to examine a most beautiful and surprising animal. Mark, said he, how it is studded from head to tail with black and silver, and its body all over beset with the most curious bristles! The head contains a pair
of

MORAL TALES. 67

of lively eyes, encircled with silver hairs ; and the trunk consists of two parts, which fold over each other. The whole body is ornamented with plumes and decorations, which surpass all the luxuries of dress, in the courts of the greatest princes. Jacobus was pleased and astonished with what he saw, and impatient to know the name and properties of this wonderful animal. It was withdrawn from the magnifier ; and when offered to his naked eye, proved to be a poor fly which had been the victim of his wanton cruelty.

THE

THE HONOUR AND ADVANTAGE OF
A CONSTANT ADHERENCE
TO TRUTH.

PETRARCH, a celebrated Italian Poet, who flourished about four hundred years ago, recommended himself to the confidence and affection of Cardinal Colonna, in whose family he resided, by his candour and strict regard to truth. A violent quarrel occurred in the household of this nobleman, which was carried so far that they had recourse to arms. The Cardinal wished to know the foundation of this affair ;

MORAL TALES. 69

affair; and that he might be able to decide with justice, he assembled all his people, and obliged them to bind themselves by a most solemn oath on the Gospels, to declare the whole truth. Every one, without exception, submitted to this determination; even the Bishop of Luna, brother to the Cardinal, was not excused. Petrarch, in his turn, presenting himself to take the oath, the Cardinal closed the book, and said, "*As to you, Petrarch, your word is sufficient.*" (a)

A STORY

(a) See the life of Petrarch, elegantly translated by Mrs. Dobson.

70 MORAL TALES.

A STORY similar to this is related of Zenocrates, an Athenian Philosopher, who lived three hundred years before Christ, and was educated in the school of Plato. The people of Athens entertained so high an opinion of his probity, that one day when he approached the altar to confirm by an oath the truth of what he had asserted, the judges unanimously declared his word to be sufficient evidence.

SLOTH

SLOTH CONTRASTED WITH
INDUSTRY.

THE Sloth is an animal of South America, and is so ill formed for motion, that a few paces are often the journey of a week; and so indisposed to move, that he never changes his place, but when impelled by the severest stings of hunger. He lives upon the leaves, fruit, and flowers of trees, and often on the bark itself, when nothing besides is left for his subsistence. As a large quantity of food is necessary for his support, he generally

E strips

72 MORAL TALES.

strips a tree of all its verdure in less than a fortnight. And being then destitute of food, he drops down, like a lifeless mass, from the branches to the ground. After remaining torpid some time, from the shock received by the fall, he prepares for a journey to some neighbouring tree, to which he crawls with a motion almost imperceptible. At length arrived, he ascends the trunk, and devours with famished appetite, whatever the branches afford. By consuming the bark he soon destroys the life of the tree, and thus the source is lost from which his sustenance is derived.

SUCH

MORAL TALES. 73

SUCH is the miserable state of this slothful animal. How different are the comforts and enjoyments of the industrious Beaver? This creature is found in the northern parts of America, and is about two feet long and one foot high. The figure of it somewhat resembles that of a rat. In the months of June and July the Beavers assemble, and form a society which generally consists of more than two hundred. They always fix their abode by the side of a lake or river; and in order to make a dead water in that part which lies above and below, they erect with incredible labour, a dam or pier, perhaps four-

74 MORAL TALES.

score or a hundred feet long, and ten or twelve feet thick at the base. When this dike is compleated, they build their several apartments, which are divided into three stories. The first is below the level of the mole, and is for the most part full of water. The walls of their habitations are perpendicular, and about two feet thick: If any wood project from them, they cut it off with their teeth, which are more serviceable than saws. And by the help of their tails, they plaister all their works with a kind of mortar, which they prepare of dry grass and clay mixed together. In August or September

MORAL TALES. 75

tember they begin to lay up their stores of food; which consist of the wood of the birch, the plane, and of some other trees. Thus they pass the gloomy winter in ease and plenty.

THESE two American animals, contrasted with each other, afford a most striking picture of the blessings of industry, and the penury and wretchedness of sloth.

THE FOLLY AND ODIOSNESS
OF AFFECTATION.

LUCY, Emilia, and Sophronia, seated on a bank of daïsies, near a purling stream, were listening to the music of a neighbouring grove. The sun gilded with his setting beams the western sky, gentle zephyrs breathed around, and the feathered songsters seemed to vie with each other in their evening notes of gratitude and praise. Delighted with the artless melody of the linnet, the goldfinch, the woodlark, and the thrush, they were all *ear*, and observed

MORAL TALES. 77

served not a peacock, which had strayed from a distant farm, and was approaching them with a majestic pace, and expanded plumage. The harmony of the concert was soon interrupted by the loud and harsh cries of this stately bird; which though chased away by Emilia, continued his vociferations with the confidence that conscious beauty too often inspires. Does this foolish bird, said Lucy, fancy that he is qualified to sing, because he is furnished with a spreading tail, ornamented with the richest colours? I know not, replied Sophronia, whether the peacock be capable of

78 MORAL TALES.

such a reflection ; but I hope that you and Emilia will always avoid the display of whatever is inconsistent with your sex, your station, or your character. Shun affectation in all its odious forms ; assume no borrowed airs ; and be content to please, to shine, or to be useful in the way which nature points out, and which reason approves.

THE PASSIONS SHOULD BE
GOVERNED BY REASON.

SOPHRON and Alexis had frequently heard Euphronius mention the experiment of stilling the
waves

MORAL TALES. 79

waves with oil, made by his friend Doctor Franklin. They were impatient to repeat it ; and a brisk wind proving favourable to the trial, they hastened, one evening to a sheet of water in the pleasure grounds of Eugenio, near Hart-Hill. The oil was scattered upon the pool, and spread itself instantly on all sides, calming the whole surface of the water, and reflecting the most beautiful colours. Elated with success the youths returned to Euphronius, to enquire the cause of such a wonderful appearance. He informed them that the wind blowing upon water which is covered with a coat
of

80 MORAL TALES.

of oil, slides over the surface of it, and produces no friction that can raise a wave. But this curious philosophical fact, said he, suggests a most important moral reflection. When you suffer yourselves to be ruffled by passion, your minds resemble the *puddle in a storm*. But reason, if you hearken to her voice, will then, like oil poured upon the water, calm the turbulence within you, and restore you to serenity and peace.

AFFECTION EXTENDED TO IN-ANIMATE OBJECTS.

A Beautiful tree grew, in an open space, opposite to the parlour

MORAL TALES. 81

parlour windows of Euphronius's house. It was an object which his family often contemplated with pleasure. The verdant foliage with which it was covered, gave an early indication of spring; its spreading branches furnished an agreeable shade, and tempered the heat of the noon-tide sun; and the falling leaves in autumn marked the varying seasons, and warned them of the approach of winter. One luckless morning the ax was laid to the root of this admired tree; and it fell a lamented victim to the rage for building, which depopulates the country, and multiplies misery, diseases,

82 MORAL TALES.

eases, and death by the enlargement of great towns.

You now feel, said Euphronius to Alexis on this occasion, the force of that good-natured remark of Mr. Addison, in one of the Spectators, that he should not care to have an old stump pulled up, which he had remembered ever since he was a child. The affections of a generous heart are extended, by the early association of ideas, to almost every surrounding object. Hence the delight which we receive from revisiting those scenes, in which we passed our youth; the school where our first friend-

MORAL TALES. 83

friendships were formed ; or the academic groves in which fair science unveiled herself to our enraptured view.

SUETONIUS relates that the Roman Emperor Vespasian went constantly every year, to pass the summer in a small country house near Rieta, where he was born, and to which he would never add any embellishment: And that Titus, his successor, was carried thither in his last illness, to die in the place where his father had begun and ended his days. The Emperor Pertinax, says Capitolinus, during the time of his abode in Liguria

84 MORAL TALES.

guria, lodged in his father's house; and raising a great number of magnificent buildings around it, he left the cottage in the midst, a striking monument of his delicacy of sentiment and greatness of soul.

A TRIBUTE TO FRIENDSHIP;
AND A PATTERN FOR
IMITATION.

YOU were lamenting the other day, my dear Alexis, the loss of a beautiful tree, cut down in its prime, and when crowned with all its leafy honours. I am now mourning, continued Euphronius, a more distressful

MORAL TALES. 85

distressful and untimely stroke, which has severed from me Philander, the counsellor of my youth, and the friend and companion of my riper years. He possessed a solid judgment and enlarged understanding, and what is rarely found united with them, a lively imagination, a quick conception, and refined taste. His knowledge was rather general and extensive than profound; but his ideas were so well arranged, that he had them always at command, and could converse on every subject with ease, propriety, and even masterly skill. His pulpit compositions were rational, nervous, and pathetic; his

86 MORAL TALES.

his delivery was manly, animated and affecting. Strongly impressed himself with the divine truths of religion, and the sacred obligations of morality, he enforced them on the minds of his audience with an energy irresistibly persuasive. An assemblage of virtues constituted his moral character. His heart was tenderness and humanity itself; his friendship warm, steady and disinterested; his benevolence universal: and his integrity inviolate. Nor were these the untried virtues of retirement; for he was early engaged in the active scenes of life, and assaulted with difficulties which required the utmost fortitude

MORAL TALES. 87

fortitude to surmount.—He was not deficient in those exterior accomplishments, which add charms to virtue, and make goodness shine with superior lustre. His manners were polished, his address was easy and engaging, and his conversation sprightly, entertaining, and instructive. As a gentleman, a scholar, a preacher, a companion, and a friend, he was almost without an equal.

THOUGH my heart bleeds at the recollection of the loss which I have sustained, yet I feel a pleasure, my Alexis, in bringing to your knowledge the virtues of such a character.

F

Vene.

88 MORAL TALES.

Venerate the memory, and copy the
bright example of Philander. (b)

SCEP.

(b) THE following inscription was designed for
the monument of Philander.

NEAR THIS PLACE
LIE
THE REMAINS
OF
THE REVEREND _____

MINISTER OF THIS CONGREGATION;
TO
WHICH HE WAS ENDEARED
BY
A FAITHFUL AND AFFECTIONATE
DISCHARGE
OF
THE PASTORAL OFFICE;
BY
HIS CHEARFUL PIETY,
UNIVERSAL BENEVOLENCE,
EXTENSIVE KNOWLEDGE,
AND
TEMPERATE ZEAL
FOR
CIVIL AND RELIGIOUS LIBERTY.
HE DIED JANUARY 22, 1770. AGED 45.
QUIS DESIDERIO SIT PUDOR AUT MODUS,
TAM CARI CAPITIS? HOR.

SCEPTICISM CONDEMNED.

SOPHRON asserted that he could hear the slightest scratch of a pin at the distance of ten yards. It is *impossible*, said Alexis, and immediately appealed to Euphronius, who was walking with them. Though I don't believe, replied Euphronius, that Sophron's ears are more acute than yours, yet I disapprove of your hasty decision concerning the *impossibility* of what you so little understand. You are ignorant of the nature of sound, and of the various means by which it may be encreased, or quick-

90 MORAL TALES.

ened in its progress; and modesty should lead you, in such a case to suspend your judgment till you have made the proper and necessary inquiries. An opportunity now presents itself, which will afford Sophron the satisfaction he desires. Place your ear at one end of this long rafter of dale timber, and I will scratch the other end with a pin. Alexis obeyed, and distinctly heard the sound; which being conveyed through the tubes of the wood, was augmented in loudness, as in a speaking trumpet, or the horn of the huntsman.

SCEPTICISM and credulity are equally unfavourable to the acquisition

MORAL TALES. 91

tion of knowledge. The latter anticipates, and the former precludes all enquiry. One leaves the mind satisfied with error, the other with ignorance.

SELF-GOVERNMENT.

EURIPIADES, the Lacedemonian, Generalissimo of the Greek forces employed against the Persians, was enraged that Themistocles, a young man, and the chief of the Athenians, should presume to oppose his opinion, and lifted up his cane to strike him. Themistocles, without emotion, cried out

F 3

strike

92 MORAL TALES.

strike and welcome, if you will but hear me! Euripiades, surprised at his calmness and presence of mind, listened to his advice, and obtained that famous victory in the Straights of Salamis, which saved Greece, and conferred immortal glory on Themistocles.

PERSONAL DEFORMITIES
ARE NOT OBJECTS OF
RIDICULE.

THE Dutchess of Burgundy, when she was very young, seeing an officer at supper who was extremely ugly, was very loud in her ridicule of his person. “Ma-
dam,

MORAL TALES. 93

dam, said the King (Louis XIV.) to her, I think him one of the handsomest men in my kingdom ; for he is one of the bravest."

VOLTAIRE.

IT IS THE OFFICE OF REASON
AND PHILOSOPHY TO MO-
DERATE, NOT TO SUPPRESS
THE PASSIONS.

(c) **W**HEN the plague raged
in Attica, it was parti-
cularly fatal to the family of Peri-
cles, the celebrated Athenian Gene-
ral.

F 4

(c) See Rollin's History

94 MORAL TALES.

ral. But he did not suffer himself to sink under the losses he sustained, and even suppressed every emotion of sorrow. Nature however at last prevailed; For when Parabus, his only remaining child, fell a victim to this dreadful distemper, he could no longer stifle his grief, which forced a flood of tears from his eyes, whilst he was placing the crown of flowers, as a funeral rite, upon the head of his deceased son. Surely Pericles was misled by false principles of reason and honour, when he supposed that the tenderness of the father, would sully the glory of the conqueror! How much more just was the sentiment which the Empe-
ror

MORAL TALES. 95

ror Antoninus uttered, when Marcus Aurelius was lamenting the death of the person who had educated him ?

Suffer him to indulge the feelings of a man ; for neither philosophy nor sovereignty render us insensible. Permite illi ut homo sit : neque enim vel philosophia vel imperium tollit affectus. (d)

THE LOVE OF FAME.

FAME is a powerful incitement to attain, and an honourable reward of superior excellence. But the passion for it should be directed by judgment, and moderated by reason,

(d) Julius Capitolinus.

96 MORAL TALES.

reason, or we shall be led into false pursuits, and betrayed into the most disgraceful weaknesses. The wild hero, the silly fop, the affected pèdant, and the extravagant virtuoso furnish examples of the misapplication of the love of praise. Such characters are contemplated with silent disapprobation by the Philosopher; but he laments the frailty of human nature, when he sees men of exalted virtue and abilities anxiously courting applause, and proudly exulting in the acquisition of it. Who can read the Poet's exclamation on his own productions, *Exegi monumentum ære perennius*; (e) I have raised

(e) Hor. Od. 3.

MORAL TALES. 97

raised a monument to my glory more lasting than brass, without a mixture of pity and disgust? and do we not feel similar emotions from the instances of vanity and self-commendation which abound in the writings of the first orator and greatest statesman Rome ever produced? So inordinate indeed was Cicero's love of fame, that he solicited Luceius to write the history of his consulship, and to publish it during his lifetime, *that he might be better known, and personally enjoy his honour and reputation.* He importunes him not to adhere scrupulously to the laws of history, but to make a sacrifice
of

98 MORAL TALES.

of truth to friendship, by speaking more to his advantage, than perhaps he thought was due. (*f*) A passion for fame like this, instead of supporting virtue, must prove subversive of it, by stifling those higher principles of morality which should ever influence the heart, and govern the conduct.

GRATITUDE AND PIETY.

ARTABANES was distinguished with peculiar favour by a wise, powerful, and good prince.

A mag-

(*f*) Ciceronis Epist. 12. lib. 5.

MORAL TALES. 99

A magnificent palace, surrounded with a delightful garden, was provided for his residence. He partook of all the luxuries of his sovereign's table; was invested with extensive authority; and admitted to the honour of a free intercourse with his gracious master. But Artabanus was insensible of the advantages which he enjoyed; his heart glowed not with gratitude and respect; he avoided the society of his benefactor, and abused his bounty.—I detest such a character, said Alexis, with generous indignation! It is your own picture which I have drawn, replied Euphronius. The great Potentate

100 MORAL TALES.

Potentate of heaven and earth has placed you in a world which displays the highest beauty, order, and magnificence; and which abounds with every means of convenience, enjoyment, and happiness. He has furnished you with such powers of body and mind, as give you dominion over the fishes of the sea, the fowls of the air, and the beasts of the field. And he has invited you to hold communion with him, and to exalt your own nature by the love and imitation of his divine perfections. Yet have your eyes wandered with brutal gaze over the fair creation, unconscious of the mighty
hand

MORAL TALES. 101

hand from which it sprung. You have rioted in the profusion of nature, without one secret emotion of gratitude to the sovereign dispenser of all good. And you have slighted the glorious converse, and forgotten the presence of that Omnipotent Being, who fills all space, and exists through all eternity.

ENVY AND DISCONTENT.

EVER charming, ever new,
When will the landscape tire the view!
The fountain's fall, the river's flow,
The woody vallies warm and low;
The windy summit wild and high
Roughly rushing on the sky;

The

102 MORAL TALES.

The pleasant seat, the ruin'd tower,
The naked rock, the shady bower;
The town and village, dome and farm,
Each gives each a double charm. (g)

ALEXIS was repeating these lines to Euphronius, who was reclined upon a seat in one of his fields at Hart Hill, enjoying the real beauties of nature which the Poet describes. The evening was serene, and the landscape appeared in all the gay attire of light and shade. A man of lively imagination, said Euphronius, has a property in every thing which he sees; and you may
now

(g) Grongar Hill, by Mr. Dyer

MORAL TALES. 103

now conceive yourself to be lord of the vast expanse around us, and exult in the happiness of myriads, of living creatures, who inhabit the woods, the lawns, and mountains which present themselves to our view. The house, garden, and pleasure grounds of Eugenio formed a part of the prospect. Alexis turned himself towards them, and expressed a wish that he had more than an imaginary property in those charming possessions.—Away with the ungenerous desire, cried Euphronius in a tone of anger, and with an elevated voice. If you indulge such emotions as these, your heart will soon

G

become

become a prey to envy and discontent. Enjoy with gratitude the blessings which you have received from the liberal hand of Providence; increase them, if you can, with honour and credit, by a diligent attention to the duties of that respectable profession, for which you are designed; and though your own cup may not be filled, rejoice that your neighbour's overflows with plenty. Honour the abilities, and emulate the virtues of Eugenio; but repine not that he is wiser, richer, or more powerful than yourself. His *fortune* is expended in acts of humanity, generosity, and hospitality: His superior

MORAL TALES. 105

perior *talents* are applied to the instruction of his children, to the assistance of his friends, to the encouragement of agriculture and of every useful art, and to support the cause of liberty and the rights of mankind : And his *power* is exerted to punish the guilty, to protect the innocent, to reward the good, and to distribute justice with an equal hand to all. I feel the affection of a brother for Eugenio ; and esteem myself singularly happy in his friendship.

C O U R A G E.

BRASIDAS, a Spartan General, who was distinguished for his bravery and generosity, once seized a mouse, and being bit by it, suffered it to escape. *There is no animal, said he, so contemptible, but may be safe, if he have courage to defend himself.*

PLUTARCH.

F A L S E A M B I T I O N.

IT is a false ambition which leads men to aim at excellencies, however

MORAL TALES. 107

ever valuable in themselves, that are inconsistent with their station, character, or profession; or which in the acquisition must interfere with other pursuits of more importance. Nero neglected all the duties of a prince, and wasted his time in painting, engraving, singing, and driving chariots. (b) Philip of Macedon gave lectures on music; and even undertook to correct the masters of it, which led one of them to say, *God forbid, Sir, that you should be so unhappy as to understand this subject better than I do.* But

G 3

Philip

(b) Tacit. Annal. lib. 12. cap. 3.

108 MORAL TALES.

Philip himself was sensible of the like impropriety in his son. For observing that Alexander had discovered, at an entertainment, too much skill in musick, *Are you not ashamed*, said he, *that you can sing so well?* (i) Tacitus, speaking of his father in law Agricola, observes with applause, that he retained his moderation even in the pursuit of knowledge. *Retinuit quod est difficillimum, ex sapientia modum.* (k)

(i) Plutarch in Vit. Alexand.

(k) Vit. Agricolaë, cap. 4.

THE BIGOT AND VISIONARY.

EUDOXUS was a country clergyman of learning and education : But he had early contracted a taste for controversial divinity ; and as he devoted himself to study, and seldom mixed with the world, his imagination became inflamed with the ideal importance of certain speculative points of religion, which were the objects of his unremitting attention. He had composed an elaborate treatise to prove that Jesus Christ, after his crucifixion, actually descended into hell ; and as his

110 MORAL TALES.

work was ready for the Press, he wanted only a patron, to whom it might be dedicated. The respectable character of the Earl of —, whose amiable virtues conciliate the love and esteem of all who have the honour to be known to him, soon determined his choice; and putting his manuscript in his pocket, he set out without delay, to visit this excellent nobleman. “His Lordship, said he to himself, will doubtless think that I pay a very high compliment to him, by placing his name at the head of a book, in which I have obtained such a glorious victory over the daring adversaries of the most important

MORAL TALES. 111

important doctrine of our holy church. The laurels with which my brow will be crowned, cannot fail to add new lustre to the Mæcenas whom I have chosen. And he will with gratitude repay, by some substantial emolument, the literary dignity which I shall now confer upon him. My Lord's personal interest is great at Court; and his Grace the Duke of — will second the recommendation of me, with all his influence. I may therefore securely depend upon the immediate gift of a rich benefice. Perhaps one of the golden Prebends of Durham, may now be vacant; but my eye is fixed
on.

112 MORAL TALES.

on the Chancellorship of the diocese of Chester: and though the worthy Doctor, who fills that high office, enjoys a sound constitution, and good health, from his great temperance, chearfulness, and equanimity, yet he is far advanced in years, and will ere long pay the common debt to nature. This preferment will soon lead me to a Bishopric; and I shall then be able to accomplish the great scheme of reformation, which I have long projected. The King, who is a good Christian, must *hate* all Arians and Socinians; and he will heartily concur with me in purging the church
of

MORAL TALES. 113

of heresy and schism." Such were the flattering reveries, which occupied the mind of Eudoxus, whilst he was journeying towards the seat of his noble patron. His road lay over the forest of Delamere; but being lost in thought he had given the reins to his horse, which carried him, by taking a wrong path, to the centre of this dreary solitude. Here he found himself, when he awakened from the dreams of his imagination. The night was coming on; a storm was gathering in the horizon; the sheep-tracks so intersected each other, that he knew not how to direct his course; and he wandered

114 MORAL TALES.

wandered for some time in the most distressing perplexity. At length the cloud which threatened him, burst over his head; and he hastened, for shelter from the rain, to a ruinous hovel, which he saw at no great distance. Fatigued both in mind and body, he secured his horse, and laid himself on the ground. The hollow wind whistled around him, and by its lulling influence, balmy sleep, the sweet restorer of nature, stole upon his closing eye-lids. At day-break he arose to encounter fresh sorrows and disasters. The first object which he saw was a goat tearing into pieces his laboured manuscript. The mischievous,

MORAL TALES. 115

chievous animal had taken refuge, in the night, under the same tottering roof which sheltered him; and whilst he lay asleep had picked the papers out of his pocket. Eudoxus flew to stop the ravages of this barbarous Goth; and collecting his scattered fragments, more precious than the leaves of the Sybils, he endeavoured to put them again into order. But it was impossible; so mangled, were the sheets, and the writing so much effaced by the rain. He had no other copy of his work; and he bewailed aloud his own disappointment, and the irreparable loss which the world had sustained. His plaintive

tive and elevated voice drew to the side of the hovel a shepherd, who was going at this early hour to unfold the flocks which he tended. Eudoxus, in an agony of passion, cried out to him. Your goat has undone me; he has destroyed my vindication of our Saviour's descent into *Hades*.—The honest shepherd was a stranger to the subject; but he saw a Gentleman in distress, whose apparel bespoke him to be of a profession, which he had been justly taught to respect. With a generous hospitality, he offered him a share of the homely provisions which his wallet contained; and he conducted

MORAL TALES. 117

ducted him, several miles over the forest, into the great road which leads to Northwich. In this place Eudoxus staid a while to recruit his strength and spirits; and then set out on his return home, where he long indulged, in secret, his vexation and sorrow.

THE speculative doctrines of religion, as they have no influence on the moral conduct of mankind, are comparatively of little importance. They cannot be understood by the generality even of Christians: and the wise, the learned, and the good have in all ages differed, and will ever

118 MORAL TALES.

ever continue to differ about them. An intemperate zeal therefore, for such points of faith, betrays a weak understanding and contracted heart: And that zeal may justly be deemed intemperate which exceeds the value of its object ; and which abates our benevolence towards those who do not adopt the same opinions with ourselves. The religion of Christ breathes the most generous and charitable spirit, bringing with it *peace on earth, and good will to men*. And at the solemn day of judgment, our Saviour describes himself as demanding of the trembling sinner, not of what church are you a member ? or
what

MORAL TALES. 119

what creeds have you acknowledged? But have you fed the hungry? have you cloathed the naked? have you visited the sick? have you improved those talents which the Deity has bestowed upon you to increase your own felicity, by promoting that of your fellow creatures?

For modes of faith let angry Zealots fight,
His can't be *damn'd* whose life is in the right.

EUDOXUS is an example of the folly and odiousness of pride. The pride of wealth is contemptible; the pride of learning is pitiable; the pride of dignity and rank is ridiculous; but the pride of bigotry is insup-
H portable.

portable. No man of common spirit will suffer another to arrogate to himself dominion over his faith and conscience.

THE bigot is generally a man of warm and violent passions. He is therefore likely to be visionary in his schemes, and sanguine in his pursuits. And when the mind is occupied by one great object, a thousand lesser circumstances, which are necessary to the attainment of it, are overlooked and neglected. Hence arise the frequent disappointments which occur in the world; especially to men of aspiring views, or of great ardour in business.

FALSE

FALSE NOTIONS OF PROVIDENCE.

“**H**OW *providential* is the rain,” cried the exulting farmer, who had gathered into his barns a large crop of hay, whilst his neighbours were yet in the midst of that harvest? “The change of weather will soon fill my meadows with grass; and my cattle may now riot in the plenty of autumnal and winter food, which heaven, with peculiar indulgence, has provided for them.”—

H 2

SIMILAR

SIMILAR to this is the language of the selfish and contracted mind, on every prosperous incident of life. The partial interposition of sovereign wisdom and power is presumed, without hesitation; and we have the folly and vanity to believe that the order of nature is disturbed for our benefit, even on the slightest occasions. Whatever foundation there may be, in reason or scripture, for the doctrine of a *particular Providence*; the common application of it is equally absurd and irreligious. It argues pride and arrogance in man; and disparages the moral character of the great Parent of the universe.

CRUELTY

CRUELTY IN EXPERI-
M E N T S.

EUPHRONIUS was happy whenever the engagements of his profession, and his duty as a parent, allowed him a leisure hour to devote to experimental philosophy. He had been long pursuing a most interesting train of inquiries into the nature and properties of various kinds of air, in concert with his learned friend Dr. Priestly. And he had just prepared, for a particu-

124 MORAL TALES.

lar purpose, some mephitic water⁽¹⁾, which was standing by him in a glass vessel, when Alexis came hastily into his study with a number of small fishes, that he had caught, and preserved alive. The youth knew the fatality of fixed air to animals which breathe; but he wished to see its effects on the inhabitants of a different element. And Euphronius, to gratify his impatient curiosity, put the fishes into the mephitic water; through which they darted with amazing velocity, and then dropped down

(1) WATER impregnated with fixed air, which is separated from chalk or pot-ash by means of oil of vitriol, or any other acid.

MORAL TALES. 125

down lifeless to the bottom of the vessel.

SURPRISE and joy sparkled in the eyes of Alexis.—Beware, my son! said Euphronius, of observing spectacles of pain and misery with delight. Cruelty, by insensible degrees, will steal into your heart; and every generous principle of your nature will then be subverted. The Philosopher, who has in contemplation the establishment of some important truth: or the discovery of what will tend to the advancement of *real science*, and to the good and happiness of mankind, may perhaps be justifi-

H 4

fied

126 MORAL TALES.

fied if he sacrifice to his pursuits the life or enjoyment of an inferior animal. But the emotions of humanity should never be stifled in his breast; his trials should be made with tenderness, repeated with reluctance, and carried no farther than the object in view unavoidably requires. Wanton experiments on living creatures; and even those which are merely subservient to the gratification of curiosity, merit the severest censure. They degrade the man of letters into a brute; and are fit amusements only for the Cannibals of New Zealand. I condemn myself for the indulgence which I just now shewed
you.

MORAL TALES. 127

you. But I knew that your fishes would endure less pain from an instant, than from the lingering death which awaited them; and I little expected that your compassionate and amiable heart could have received a pleasureable impression, on such an occasion.

THE MOUSE'S PETITION,

Found in the TRAP where he had been
confined all night.

Parcere subjectis, et debellare superbos.

VIRGIL.

OH! hear a pensive captive's prayer,
For liberty that sighs;
And never let thine heart be shut
Against the prisoner's cries.

For

128 MORAL TALES.

For here forlorn and sad I sit,
Within the wiry grate;
And tremble at th' approaching morn,
Which brings impending fate.

If e'er thy breast with freedom glow'd,
And spurn'd a tyrant's chain,
Let not thy strong oppressive force
A free-born mouse detain.

Oh! do not stain with guiltless blood
Thy hospitable hearth;
Nor triumph that thy wiles betray'd,
A prize so little worth.

The scatter'd gleanings of a feast
My scanty meals supply;
But if thine unrelenting heart
That slender boon deny.

The

MORAL TALES. 129

The chearful light, the vital air,
Are blessings widely given ;
Let nature's commoners enjoy
The common gifts of Heaven.

The well-taught philosophic mind
To all compassion gives ;
Casts round the world an equal eye,
And feels for all that lives.

If mind, as ancient sages taught,
A never-dying flame,
Still shifts thro' matter's varying forms,
In every form the same.

Beware, lest in the worm you crush
A brother's soul you find ;
And tremble, lest thy luckless hand
Dislodge a kindred mind.

Or,

130 MORAL TALES.

Or, if this transient gleam of day
Be *all* of life we share,
Let pity plead within thy breast
That little *all* to spare.

So may thy hospitable board
With health and peace be crown'd ;
And every charm of heartfelt ease
Beneath thy roof be found.

So when unseen destruction lurks,
Which men like mice may share,
May some kind angel clear thy path,
And break the hidden snare.

MRS. BARBAULD.

F O P.

F O P P E R Y.

SUETONIUS (*m*) relates, that a young officer, to whom Vespasian had given a commission, *per-fumed* himself when he went to court, to thank the Emperor for the honour which he had conferred upon him. *I should have been less offended if you had smelled of garlick*, said Vespasian, who was so disgusted with his foppery, that he immediately dismissed him from his post.

SLAN:

(*m*) Sueton. lib. 8.

SLANDER.

EUPHRONIUS heard with indignation the character of his friend Eugenio traduced. But he calmed the painful emotions of his mind, by the recollection of Mr. Pope's observation, that

Envy does merit as its shade pursue,
And like the shadow, proves the substance true.

To flatter ourselves with universal applause, is an inconsistency in our expectations, dictated by folly, and fostered by self-love. The generality of mankind are influenced by a
level-

MORAL TALES. 133

levelling principle, which cannot brook superior excellence; and they wage secret war with whatever rises above their own mediocrity, as a kind of moral or intellectual usurpation. When Aristides, so remarkable for his inviolable attachment to justice, was tried by Ostracism, (n) at Athens, and condemned to banishment, a peasant who could not write, and who was unacquainted with his person, applied to him to put the name of Aristides upon his shell. "Has he done you any wrong, said
" Ari-

(n) A form of trial, in which the people of Athens voted a person's banishment, by writing his name on a shell which was cast into an urn.

134 MORAL TALES.

“ Aristides, that you are for punish-
 “ ing him in this manner ?” “ No,
 “ replied the countryman, I don’t
 “ even know him ; but I am tired
 “ and angry with hearing every one
 “ call him *the Just.*” Aristides,
 without farther expostulation, calm-
 ly took the shell, wrote upon it his
 own condemnation, and returned it
 to the peasant. (o)

BUT independent of the pride and
 envy of mankind, there are few
 public virtues which, from their own
 nature, can be exercised without giv-
 ing

(o) Plut. in Arist. p. 302. 323.

ing umbrage. The upright magistrate, who hears with impartiality, and decides with wisdom and equity, creates an enemy in the *oppressor*, when he redresses the wrongs of the *oppressed*. The benevolent citizen, who pursues with zeal and steadiness the good of the community, must sacrifice to the important objects which he has in view, the interfering interests of many individuals, who will indulge aloud their complaints, and pour upon him a torrent of abuse. And the liberal man, whose hand is ever stretched forth to relieve sickness, poverty, and distress; and who diffuses happiness around

I him,

136 MORAL TALES.

him, by his generosity, hospitality, and charity, is calumniated by the worthless, who partake not of his bounty; and censured even by his beneficiaries, because his kindness falls short of their unreasonable expectations. Louis the Fourteenth used to say, that whenever he bestowed a vacant employment, he made a hundred persons discontented, and one ungrateful. The love of liberty, civil and religious, is odious to the tyrant, the bigot, and the *passive* slave. Reproof, however delicate, seasonable, and affectionate, too often creates aversion to the friend who administers it. Counsel,
if

MORAL TALES. 137

if it contradict our darling passion, though wise and prudent, will produce ill will. Courage excites fear and hatred in the coward. Industry bears away the palm of success from the slothful. And learning, judgment and skill afford advantages which irritate, because they humiliate the stupid and the ignorant. The immortal Harvey, in one of his letters to a friend, complains that he had hurt his interest as a physician, by the discovery of the circulation of the blood; a discovery which does honour to physic, to philosophy, and to human nature, because it was the result, not of accident, but of solid reasoning and patient inquiry.

138 MORAL TALES.

IT is evident therefore, that, in the present constitution of things, envy and detraction are the price which must be paid for pre-eminence in virtue. The scriptures denounce woe upon those of whom all men speak well. Such characters cannot be more than negatively good ; and they are generally much below the common standard of merit. The vulgar phrase of approbation, which we so frequently hear applied to the individuals of this class; *that they are enemies to no one but themselves*, conveys the severest satire ; because it implies that they are either insignificant drones, gross hypocrites, or the infamous

MORAL TALES. 139

infamous panders of pleasure. Tully describes CATALINE himself as popular, by having the artifice *cum tristibus severe, cum remissis jucunde, cum senibus graviter, cum juventute comiter vivere*; that is, by servilely accommodating himself to the humours and vices of all with whom he conversed.

ARE we then to regard *fame* as unattainable, or as unworthy of a wise man's pursuit? Certainly not. Such a conviction would suppress a noble and powerful incitement to virtue, and destroy one of the most exquisite enjoyments of human life.

140 MORAL TALES.

For the pleasure arising from the applauses of the judicious and the good, is next in degree to the inward delight which flows from the consciousness of having deserved them. And he who governs by reason this animating principle of action ; who uniformly aims at moral rectitude in his conduct ; who suffers not popular praise or vulgar opinion to elate or to mislead him ; and who is undepressed by the censures of interested or incompetent judges, (p) will command the esteem and love of those, whose suffrages alone are fame ;

(p) *Falsus honor juvat, et mendax infamia terret
Quem, nisi mendacem, & mendosum ? —*

MORAL TALES. 141

fame ; will be honoured and revered by posterity : and will obtain the favour of God himself, the omniscient observer and sovereign rewarder of merit.

PRAISE WHEN YOU MAY :

BE CANDID WHEN YOU CAN.

SEVERAL Gentlemen, in the company of Lord Bolingbroke, were speaking of the avarice of the Duke of Marlborough ; and they appealed to his Lordship for the truth of the instances which they produced. “ He was so great a man, replied Lord Bolingbroke,

I 4

that

142 MORAL TALES.

that I have forgotten his vices.”—

A truly generous answer for a political enemy to make. The Duke and Lord Bolingbroke were of opposite parties.

VOLTAIRE.

CIRCUMSPECTION.

LUCY and Emilia were admiring the structure of a spider's web, which was formed between the branches of a tall shrub, in the garden at Hart-Hill; when Euphronius, returning from his morning walk, stopped to inquire what object so much engaged their attention. The dew-

MORAL TALES. 143

dew-drops yet bespangled the fine threads, of which the web was composed, and rendered every part of it conspicuously beautiful. A small winged insect happened, at this instant, to be caught in the toil; and the spider, before invisible, advanced along the lines from his secret retreat, seized the prey, and killed it by instilling a venomous juice into the wound he made. When the rapacious tyrant had almost devoured his game, another fly, of a larger size, became entangled in the mesh. He now waited patiently till the insect was fatigued, by struggling to obtain its liberty; and then rolling
the

44 MORAL TALES.

the web round it, he left the poor fly in a state of terror and impotence, as a future repast for his returning appetite.

You pity the fate, said Euphronius, of this unfortunate insect, whose destruction is the natural consequence of its ignorance and want of caution. Remember that you yourselves will be exposed, in the commerce of life, to various snares, dangerous to your virtue, and subversive of your peace of mind. FLATTERY is the common *toil* laid for your sex; and when you are entangled in it, vanity, affectation, pertness,

MORAL TALES. 145

pertness, and impatience of controul, constitute the poison which is then infused into your wounded bosoms. PLEASURE spreads a glittering *web*, which has proved fatal to thousands. AMBITION *catches* the unwary by power, titles, dignities, and preferences. And FALSE RELIGION, under a dazzling outside of mysterious sanctity, and pompous ceremonies, conceals a *net work* of priestcraft and superstition, from which it will be still more difficult to extricate yourselves. Sophron and Alexis had now joined the little party; and Euphronius, pointing to them his discourse, bid them beware of
the

146 MORAL TALES.

the Cobwebs of PHILOSOPHY ; those fine spun *hypotbeses*, which involve the mind in error, and unfit it for the patient investigation of truth by observation and experiment.—

Here the moralist was interrupted by a servant, who came to inform him that his carriage waited at the door.

THE WEAKNESS OF MAN
AND THE WISDOM OF
DIVINE PROVIDENCE.

DISORDERS of the intellect
occur much more frequently
than

MORAL TALES. 147

than superficial observers will easily believe. There is no man whose imagination does not sometimes predominate over his reason ; and every such tyranny of fancy is a temporary degree of insanity. He who delights in silent speculation, often indulges, without restraint, the airy visions of the soul, and expatiates in boundless futurity ; amusing his desires with impossible enjoyments, and conferring upon his pride unattainable dominion. In time some particular train of ideas absorb the attention ; the mind recurs constantly, in weariness or leisure, to the favourite conception ; and the sway of fancy be-
comes

148 MORAL TALES.

comes despotic. Delusions then operate as realities : false opinions engross the understanding ; and life passes in dreams of pleasure or of misery.

AN Egyptian astronomer, who had spent forty years in unwearied attention to the motions and appearances of the heavenly bodies, conceived that he was invested with the power of regulating the weather, and varying the seasons. The sun, he thought, obeyed his mandates, and passed from tropic to tropic by his direction. The clouds burst at his call on the southern mountains ; and the

MORAL TALES. 149

the inundations of the Nile were governed by his will. He mitigated the rage of the Dog star; restrained the equinoctial tempests; and dispensed rain and sunshine to the several nations of the earth. (q) Such power, though imaginary, was too extensive for the feebleness of man; and

(q) So far is borrowed, with considerable variations, from *Rasselas, Prince of Abyssinia*, a novel written by Dr. Samuel Johnson. The original affords a striking picture of literary insanity; but the imaginary powers of the astronomer, over the universe, are confined to the distribution of rain and sunshine. He is represented also as equal, in his own idea, to the government of nature; and anxious only for a proper successor. I have given a different turn to the narration, with a view to convey more important instruction to the mind.

150 MORAI. TALES.

and the astronomer sunk under the burthens of an office, which he laboured to administer with impartial justice, and universal benevolence. The discordant claims of different regions and climates; and the opposite requisitions of the various fruits of the ground in the same district, harassed his mind with incessant care, suspense, and perplexity. If he suffered the clouds to pour down their treasures on the thirsty desarts of Arabia, impetuous torrents overwhelmed the fertile plains of Bassora. And when he sent forth a storm, to sweep away the pestilential Samiel(*r*) which

(*r*) THE Samiel is a sudden vapour, to which travellers

MORAL TALES. 151

which carried death and desolation in its progress, a fleet, laden with the richest merchandize, was shipwrecked in the gulf of Ormus. The fervid beams of the sun, whilst they matured the luscious grape of Smyrna, destroyed the harvest of corn, and scorched the herbage of the fields. The philosopher thought he could perhaps remedy these evils, by turning aside the axis of the earth,

travellers are exposed in the deserts of Arabia, in the months of June, July, and August. It brings instantaneous death to every man or beast, that happens to stand in the way of it. This pestiferous gust quickly passes, and does not extend itself far; but runs, as it were, in streams of no great breadth.

Vid. Mr. Ives's Journal

K

152 MORAL TALES.

earth, and varying the ecliptic of the sun. But he found it impossible to make a change of position, by which the world could be advantaged. And he dreaded the injury which he might occasion to distant and unknown parts of the solar system. Oppressed with anxiety, he earnestly solicited the great Governor of the universe to divest him of the painful pre-eminence, with which he was honoured. "Father of light, he cried, thy omnipotent hand, and all seeing eye are alone equal to the mighty empire of this globe. The vast operations of nature exceed my finite comprehension; and I now feel,

MORAL TALES. 153

feel, with reverence and humility, that to dispense good and evil in all those varied combinations, which constitute the harmonious system on which the general happiness depends, nothing less can be required than unerring wisdom, spotless rectitude, and sovereign power."

THE Deity listened with indulgence to a prayer which flowed from a sincere and pious heart: In the folly of the astronomer he saw and pitied the weakness of human nature; and by strengthening the present conviction of his mind, he graciously removed the insanity under which he laboured.

THE CHARACTER OF THE
MERCHANT HONOURABLE.

YOU live in a mercantile country, my son, and I wish you to think respectfully of the character of a merchant. Hear the sentiments of the first genius of the age on this subject. "In France, says Voltaire, the title of Marquis is given *gratis* to any one who will accept of it; and whosoever arrives at Paris, from the most remote province, with money in his purse, and a name terminating in *ac* or *ille*, may strut about, and cry, Such a man as I! a man of my rank and figure! and may look

MORAL TALES. 155

look down upon a trader with sovereign contempt : whilst the trader, on the other side, by thus often hearing his profession treated so disdainfully, is fool enough to blush at it. However, I need not say which is most useful to a nation ; a lord powdered in the tip of the mode, who knows exactly at what o'clock the king rises and goes to bed, and who gives himself airs of grandeur and state, at the same time that he is acting the slave in the antichamber of a prime minister ; or a merchant, who enriches his country, dispatches orders from his compting-house to Surat and Grand Cairo, and contributes to the felicity of the world."

A FEMALE CHARACTER.

HER kindly melting heart,
 To every want and every woe.
 To guilt itself when in distress,
 The balm of pity would impart,
 And all relief that bounty could bestow !
 Ev'n for the kid or lamb that poured its life
 Beneath the bloody knife,
 Her gentle tears would fall,
 As she the common mother were of all.

Nor only good, and kind,
 But strong and elevated was her mind :
 A spirit that with noble pride
 Could look superior down
 On Fortune's smile or frown ;
 That could without regret or pain
 To virtue's lowest duty sacrifice,
 Or intrest's or ambition's highest prize ;
 That injur'd or offended never try'd

MORAL TALES. 157

Its dignity by vengeance to maintain,
But by magnanimous disdain.

A wit, that temperately bright
With inoffensive light
All pleasing shone, nor ever past
The decent bounds that Wisdom's sober hand
And sweet Benevolence's mild command,
And bashful Modesty, before it cast.
A prudence undeceiving, undeceiv'd,
That nor too little, nor too much believ'd,
That scorn'd unjust Suspicion's coward fear,
And without weakness knew to be sincere.

LORD LYTTLTON.

CRUELTY TO HORSES.

IN the month of June, Lucy,
Emilia and Jacobus, were carried by Hortensia to view the crouds

K 4

of

158 MORAL TALES.

of company, as they passed to the races, which are annually held upon Kerfal Moor near Manchester. The variety of countenances which they saw; the mirth of some, the eagerness of others, and the dissipation of all, furnished a delightful entertainment to their young minds, unalloyed by any reflections on the extravagance, gaming, and intemperance which such diversions produce. Whilst they were enjoying this scene of pleasure, they observed two men advancing on a full gallop, spurring and lashing their horses to increase their speed. The day was extremely hot, and one of the horses fell gasping

MORAL TALES. 159

gasping almost at the feet of Jacobus. By his agility the rider instantly freed himself from the stirrups, and rising with fury from the ground, he beat his horse in the most savage and relentless manner. The poor animal was unable to move; and at every stroke of the whip expressed his agonies by the most piercing groans. In vain the surrounding croud interceded in his behalf. The tyrant to whom he belonged, inflamed with anger and revenge, continued inexorable; and Hortensia withdrew, with her young charge, from a spectacle so painful and distressing.

WHEN

160 MORAL TALES.

WHEN Euphronius returned to Hart-Hill in the evening, his children flocked around him, impatient to relate this tale of woe. I know and pity the unhappy horse, said he; and if you will listen to me, I will give you the particulars of his history. The sire of this animal was a native of Arabia Felix, where he ranged without controul in the most fertile and extensive plains, enjoying all the luxuries of nature. He was the leader of a herd which consisted of more than five hundred of his species; and thus supported by the united force of numbers, no beast of the forest durst attack him. When
his

his followers slept, he stood as sentinel, to give notice of approaching danger; and if an Arab happened to advance, he sometimes walked up boldly towards him, as if to examine his strength, or to intimidate him: then instantly he gave the signal to his fellows, by a loud snorting, and the whole herd fled with the swiftness of the wind. In one of these flights he was taken by a trap, concealed upon the ground, which entangling his feet, made him an easy prey to the hunter. He was carried to Constantinople; sold to the British envoy there; and brought by him into England, to improve

improve our breed of horses. The first colt he got, was the poor animal whose sufferings you now lament, and whom I remember to have seen gay, frolicksome, and happy. He was fed in a large pasture, where he used to gallop round and round; trying every active movement of his limbs, and increasing his strength and agility by those gambols and exercises which jocund nature, in early youth, inspires. Thus passed the first period of his life; but now his state of servitude and misery commenced. To render him more tame and passive, a painful operation was performed upon him,

MORAL. TALES. 163

him, by which the size and firmness of his muscles were impaired, his spirit was depressed, and he lost, with the distinction of his sex, one essential power of usefulness and enjoyment. Nature had furnished him with a flowing tail, which was at once an ornament, a covering for what should be concealed, and a weapon of defence against the flies, of summer. But false taste decreed the extirpation of it; and several joints were taken off by a coarse instrument, and blundering farrier. The blood gushed from the wound; and to stop the discharge, the tender part was seared with a red hot iron.

At

164 MORAL TALES.

At this instant of time I happened to pass by ; and whilst I was pierced to the heart with the sufferings of the horse, I saw the savage who inflicted them, suspend his operation, to curse and beat him for the groans he uttered. When the tail was thus reduced to a ridiculous shortness, it was thought that a turn upwards would give additional grace to it. And to produce this effect, several deep cuts were made on the under side of it ; and the tail was drawn by a cord and pulley into a most painful position, till the granulation of the flesh was compleated. He was now trained, or broke, as it is usually

MORAL TALES. 165

usually termed, for riding; and during this season of discipline, he underwent all the severities of the lash and the spur. Many a time were his sides covered with blood, before his aversion to the ass could be fully subdued. The dread of this animal he derived from his fire; for in the state of nature, the ass and the horse bear the utmost antipathy to each other. And if a horse happen to stray into the pastures where the wild asses graze, they attack him with fury; and surrounding him to prevent his flight, they bite and kick him till he dies. When rendered perfectly tractable, he was sold

166 MORAL TALES.

to the present proprietor, whom he has faithfully and affectionately served during ten years. He has been a companion to him in various journeys; has borne him with ease and security many thousand miles; has contributed to restore him from sickness to health, by the gentle exercise which he afforded; and by the swiftness of his feet he has twice rescued him from robbers and assassins. But he is now growing old; his joints become stiff; his wind fails him; and urged beyond his speed, on so sultry a day, he fell breathless at your feet. In a few hours he recovered himself; and the
owner

MORAL TALES. 167

owner has since disposed of him, at a low price, to the master of the post horses in Manchester. He is now to be rode as a common hackney, or to be driven in a chaise; and he will be at the mercy of every coxcomb traveller, who *gallops* night and day through different countries, to acquire a knowledge of mankind, by the observation of their manners, customs, laws, arts, police, and government. It is obvious that the horse will soon be disqualified for this violent and cruel service; and if he survive, he will be sold to grind in a mill. In this situation his exercise will be less severe, but almost

L

without

168 MORAL TALES.

without intermission; the movement in a circle will produce a dizziness of the head; and in a month or two he will become blind. Still, however, his labours are to continue; and he may drag on years of toil and sorrow, ere death closes the period of his sufferings.

THE children were much affected by this narrative; and Jacobus cried out, with emotion, "I love my little horse, and will never abuse him. And when he grows old, he shall rest from his work; and I will feed him, and take care of him till he dies."

POSI-

POSITIVENESS.

THE Camelion is a small quadruped, in shape resembling a Crocodile, and chiefly found in Arabia and Egypt. It is a vulgar error that this animal feeds upon air; for his stomach is always found to contain flies and other insects. Mr. Le Bruyn, during his abode at Smyrna, had four Camelions in his possession. He never perceived that they eat any thing, except now and then a fly. Their colour often changed, without any apparent cause; but their most durable one

L 2

was

was grey, or rather a pale mouse colour. Sometimes the animals were of a beautiful green, spotted with yellow; at other times they were marked all over with dark brown; but he never found that they assumed a red colour. These properties of the Camelion have given rise to the following fable, which was written by Mr. Merrick, and shews, in a lively and striking manner, the folly of positiveness in opinion.

THE CAMELION.

OFT has it been my lot to mark
 A proud, conceited, talking spark,
 With eyes that hardly serv'd at most
 To guard their master 'gainst a post,
 Yet

MORAL TALES. 171

Yet round the world the blade has been
To see whatever could be seen,
Returning from his finish'd tour,
Grown tentimes perter than before;
Whatever word you chance to drop,
The travell'd fool your mouth will stop,
“ Sir, if my judgment you'll allow—
“ I've seen—and sure I ought to know”—
So begs you'd pay a due submission,
And acquiesce in his decision.

Two travellers of such a cast,
As o'er Arabia's wilds they past,
And on their way in friendly chat
Now talk'd of this and then of that,
Discours'd awhile 'mongst other matter,
Of the Camelion's form and nature.
“ A stranger animal, cries one,
“ Sure never liv'd beneath the sun;
“ A lizard's body lean and long,
“ A fish's head, a serpent's tongue,

L 3

“ Its

172 MORAL TALES.

“ Its tooth with triple claw disjoin’d ;
“ And what a length of tail behind !
“ How slow its pace ! and then its hue—
“ Who ever saw so fine a blue ?”

“ Hold there, the other quick replies,
“ ’Tis green—I saw it with these eyes,
“ As late with open mouth it lay,
“ And warm’d it in the sunny ray ;
“ Stretch’d at its ease the beast I view’d,
“ And saw it eat the air for food.”

“ Iv’e seen it, Sir, as well as you,
“ And must again affirm it blue.
“ At leisure I the beast survey’d,
“ Extended in the cooling shade.”

“ ’Tis green, ’tis green, Sir, I assure ye—
“ Green ! cries the other in a fury—
“ Why, Sir—d’ye think I’ve lost my eyes ?”
“ ’Twere no great loss, the friend replies,
“ For,

MORAL TALES. 173

“ For, if they always serve you thus,
“ You’ll find ’em but of little use.”

So high at last the contest rose,
From words they almost came to blows ;
When luckily came by a third—
To him the question they referr’d ;
And begg’d he’d tell ’em, if he knew,
Whether the thing was green or blue.

“ Sir, cries the umpire, cease your pother—
“ The creature’s neither one nor ’tother.
“ I caught the animal last night,
“ And view’d it o’er by candle light:
“ I mark’d it well—’twas black as jet—
“ You stare—but Sirs, I’ve got it yet,
“ And can produce it.” —“ Pray Sir do :
“ I’ll lay my life the thing is blue.”
“ And I’ll be sworn, that when you’ve seen
“ The reptile, you’ll pronounce him green.”

174 MORAL TALES.

“ Well then, at once to ease the doubt,
“ Replies the man, I'll turn him out :
“ And when before your eyes I've set him,
“ If you don't find him black, I'll eat him.”
He said: then full before their sight
Produc'd the beast ; and lo ! 'twas white.—

DODSLEY'S COLLECTION, Vol. V.

L Y I N G.

MENDACULUS was a youth of good parts, and of amiable dispositions: but by keeping bad company he had contracted, in an extreme degree, the odious habit of lying. His word was scarcely ever believed by his friends; and he was often suspected of faults, because

cause he denied the commission of them, and punished for offences, of which he was convicted only by his assertions of innocence. The experience of every day manifested the disadvantages which he suffered from the habitual violation of truth. He had a garden stocked with the choicest flowers ; and the cultivation of it was his favourite amusement. It happened that the cattle of the adjoining pasture had broken down the fence ; and he found them trampling upon, and destroying a bed of fine auriculas. He could not drive these ravagers away, without endangering the still more valuable productions.

176 . MORAL TALES.

ductions of the next parterre; and he hastened to request the assistance of the gardener. "You intend to make a fool of me," said the man, who refused to go, as he gave no credit to the relation of Mendaculus.

ONE frosty day, his father had the misfortune to be thrown from his horse, and to fracture his thigh. Mendaculus was present, and was deeply affected by the accident, but had not strength to afford the necessary help. He was therefore obliged to leave him, in this painful condition on the ground, which was at that time covered with snow; and,

MORAL TALES. 177

and, with all the expedition in his power, he rode to Manchester, to solicit the aid of the first benevolent person he should meet with. His character as a liar was generally known; few to whom he applied paid attention to his story; and no one believed it. After losing much time in fruitless entreaties, he returned with a sorrowful heart, and with his eyes bathed in tears, to the place where the accident happened. But his father was removed from thence: A coach fortunately passed that way; he was taken into it, and conveyed to his own house, whither Mendaculus soon followed him.

A LUSTY

178 MORAL TALES.

A LUSTY boy, of whom Menda-
culus had told some fallhoods, often
way-laid him as he went to school,
and beat him with great severity.
Conscious of his ill desert, Menda-
culus bore, for some time, in silence
this chastisement; but the frequent
repetition of it at last overpowered
his resolution, and he complained to
his father of the usage which he met
with. His father, though dubious
of the truth of this account, applied
to the parents of the boy who abused
him. But he could obtain no re-
dress from them, and only received
the following painful answer: "Your
son is a notorious liar, and we pay
no

MORAL TALES. 179

no regard to his assertions." Mendaculus was therefore obliged to submit to the wonted correction, till full satisfaction had been taken by his antagonist for the injury which he had sustained.

SUCH were the evils in which this unfortunate youth almost daily involved himself, by the habit of lying. He was sensible of his misconduct, and began to reflect upon it with seriousness and contrition. Resolutions of amendment succeeded to penitence; he set a guard upon his words: spoke little, and always with caution and reserve; and he
soon

180 MORAL TALES.

soon found, by sweet experience, that truth is more easy and natural than falsehood. By degrees the love of it became predominant in his mind ; and so sacred at length did he hold veracity to be, that he scrupled even the least jocular violation of it. This happy change restored him to the esteem of his friends ; the confidence of the public ; and the peace of his own conscience.

VIGILANT OBSERVATION.

BE attentive, my dear Alexis, to every event which occurs, and to all the objects which surround you.

MORAL TALES. 181

you. Suffer nothing to escape your notice. The minutest substance, or the most trivial incident may furnish important knowledge, or be applied to some useful purpose. I have heard that the great law of gravitation, by which the whole system of the universe is governed, was first suggested to the mind of Sir Isaac Newton by the accidental fall of an apple, which he observed on a very still day, in a garden. Archimedes, a Sicilian Philosopher, who flourished about two centuries before Christ, happened to remark, whilst he was bathing, that the bulk of the water was increased,
in

in a certain proportion, by the immersion of his body. A fortunate train of ideas instantly arose in his mind; he saw at one view the method of ascertaining the specific gravities of bodies, that is, how much they are lighter or heavier than others of a different kind; and he perceived that he should now be able to detect the fraud of an artist, who had mixed base metal with the gold of King Hiero's crown. So overjoyed was he at this discovery, that, it is said, he ran naked out of the bath into the streets of Syracuse, crying out, "I have found it! I have found it!" The hydrostatic

MORAL TALES. 183

tical balance is framed on the theorem of Archimedes, *that a body heavier than water weighs less in water than in air, by the weight of as much water as is equal to it in bulk.*

And this instrument is employed to estimate the purity of metals, the richness of ores, and the relation which a variety of substances bear to each other.

DR. FRANKLIN, when he was on board the fleet of ships bound against Louisbourg, in 1757, happened to observe that the wakes of two of the vessels were remarkably smooth, whilst those of all the rest were ruf-

M fled

184 MORAL TALES.

fled by the wind, which then blew fresh. He was puzzled with the appearance, and pointing it out to the captain of his ship, asked him the cause of it. "The cooks, said he, have probably been pouring out their greasy water." Though this solution by no means satisfied the Philosopher, he determined to take the first opportunity of trying the effect of oil on water. And you are well acquainted with the success of his curious and very useful experiments on this subject.

WE are informed by Mr. Boyle, that Harvey had the first glimpse of
the

MORAL TALES. 185

the circulation of the blood, from a view of the valves of the veins, as they were exhibited by Fabricius the anatomist, to his pupils. The invention of Metzotintos is said to have taken rise from the observance of regular figures on a rusty gun-barrel. Geoffroy relates that the virtues of the Peruvian bark were discovered by an Indian, who in the hot fit of an intermittent, drank largely of the water of a pool, into which some of those trees, that yield it, had fallen.—But I shall repeat no farther instances of this kind, till I can add to the number some valuable acquisition of yours; the

M 2

happy

186 MORAL TALES.

happy fruit, my dear Alexis, of your sagacity and attention.

P A S S I O N.

TWO Gentlemen were riding together, one of whom, who was very choleric, happened to be mounted on a high mettled horse. The horse grew a little troublesome, at which the rider became very angry, and whipped and spurred him with great fury. The horse, almost as wrong-headed as his master, returned this treatment by kicking and plunging. The companion, concerned for the danger, and ashamed

MORAL TALES. 187

shamed of the folly of his friend,
said to him coolly, *Be quiet, be quiet,
and shew yourself the wiser of the two.*

THE WORLD, Vol. IV.

FAMILY LOVE
AND HARMONY.

I WILL amuse you with a little
experiment, said Sophron, one
evening, to Lucy, Emilia, Alexis
and Jacobus; and rising from the
table, he took the candles and held
them about half an inch asunder,
opposite to a medallion of Dr.
Franklin,^(s) and about two yards
distant

(s) Made by the author's very ingenious friends

Messrs.

188 MORAL TALES.

distant from it. The motto round the figure, UNHURT AMIDST THE WAR OF ELEMENTS, was just distinctly visible. When the degree of light had been sufficiently observed, he united the flames of the two candles, by putting them close together ; and the whole figure, with the inscription, became instantly illuminated in a much stronger manner than before. They were all pleased and struck with the effect ; and they desired Euphronius, who now entered the parlour, to explain
to

Messrs. Wedgwood and Bentley : whose improvements in the fine arts do honour to this age and nation.

MORAL TALES. 189

to them the cause of it. He commended their entertainment, and informed them, that a greater degree of *heat* is produced by the junction of the two flames, and consequently a farther attenuation and more copious emission of the particles, of which light consists. But, my dear children, continued he, attend to the lesson of *virtue* as well as of *science*, which the experiment you have seen affords. Nature has implanted in your hearts benevolence, friendship, gratitude, humanity, and generosity; and these social affections are separately shining lights in the world. But they burn with peculiar warmth

190 MORAL TALES:

and lustre, when more concentrated in the kindred charities of brother, sister, child, and parent. And harmony, peace, sympathy, in joy and grief, mutual good offices, forgiveness, and forbearance, are the bright emanations of domestic love. Oh! may the radiance of such virtues long illuminate this happy household!



T H E

THE INDEX.

| | Page |
|---|------|
| I DLENESS AND IRRESOLUTION. | 27 |
| CRUELTY TO INSECTS. | 29 |
| AFFECTION TO PARENTS. | 31 |
| TAKING OF BIRD-NESTS. | 32 |
| ON THE SAME. | 33 |
| TENDERNESS TO MOTHERS. | 34 |
| THE FOLLY OF CRYING UPON TRI- FLING OCCASIONS. | 36 |
| INTEMPERANCE. | 37 |
| CRUELTY PUNISHED. | 38 |
| LIBERALITY. | 40 |
| | THE |

| | Page |
|--|------|
| THE PERT AND THE IGNORANT ARE | |
| PRONE TO RIDICULE. | 41 |
| COMPASSION TO THE POOR. | 42 |
| PARENTAL AFFECTION. | 45 |
| THE FALLACY OF EXTERNAL AP- PEARANCE. | 51 |
| SELFISH SORROW REPROVED. | 54 |
| HONESTY AND GENEROSITY. | 57 |
| A GENEROUS RETURN FOR AN IN- JURY. | 58 |
| WE TOO OFTEN JUDGE OF MEN BY THE SPLENDOUR, AND NOT BY THE MERIT OF THEIR ACTIONS. | 61 |
| SILENCE AND RESERVE REPROVED. | 62 |
| CRUELTY TO INSECTS. | 65 |
| THE HONOUR AND ADVANTAGE OF A CONSTANT ADHERENCE TO TRUTH. | 68 |
| SLOTH CONTRASTED WITH INDUSTRY. | 71 |
| THE FOLLY AND ODISIOUSNESS OF AF- FECTION. | 76 |
| THE | |



I N D E X.

193

| | Page |
|--|-------------|
| THE PASSIONS SHOULD BE GOVERN- ED BY REASON. | 78 |
| AFFECTION EXTENDED TO INANI- MATE OBJECTS. | 80 |
| A TRIBUTE TO FRIENDSHIP; AND A PATTERN FOR IMITATION. | 84 |
| SCEPTICISM CONDEMNED. | 89 |
| SELF-GOVERNMENT. | 91 |
| PERSONAL DEFORMITIES ARE NOT OBJECTS OF RIDICULE. | 92 |
| IT IS THE OFFICE OF REASON AND PHILOSOPHY TO MODERATE, NOT TO SUPPRESS THE PASSIONS. | 93 |
| THE LOVE OF FAME. | 95 |
| GRATITUDE AND PIETY. | 98 |
| ENVY AND DISCONTENT. | 101 |
| COURAGE. | 106 |
| FALSE AMBITION. | <i>ibid</i> |
| THE BIGOT AND VISIONARY. | 109 |
| FALSE NOTIONS OF PROVIDENCE. | 121 |
| CRUELTY | |

| | Page |
|--|------|
| CRUELTY IN EXPERIMENTS. | 123 |
| THE MOUSE'S PETITION. | 127 |
| FOPPERY. | 131 |
| SLANDER. | 132 |
| PRaise WHEN YOU MAY ; | |
| BE CANDID WHEN YOU CAN. | 141 |
| CIRCUMSPECTION. | 142 |
| THE WEAKNESS OF MAN, AND THE WISDOM OF DIVINE PROVIDENCE. | 146 |
| THE CHARACTER OF THE MERCH- ANT HONOURABLE | 154 |
| A FEMALE CHARACTER. | 156 |
| CRUELTY TO HORSES. | 157 |
| POSITIVENESS. | 166 |
| LYING. | 174 |
| VIGILANT OBSERVATION. | 180 |
| PASSION. | 186 |
| FAMILY LOVE AND HARMONY. | 187 |

T H E E N D.



Lately published,

IN THREE VOLUMES Octavo,

Price FOURTEEN SHILLINGS sewed,

ESSAYS

MEDICAL, PHILOSOPHICAL,

AND

EXPERIMENTAL ;

By THOMAS PERCIVAL, M. D.

Fellow of the ROYAL SOCIETY, and of the SOCIETY
of ANTIQUARIES in London.

ALSO, by the same AUTHOR,

Price Two SHILLINGS sewed,

OBSERVATIONS AND EXPERIMENTS

ON THE

POISON OF LEAD.

L O N D O N :

Printed for J OSEPH JOHNSON, Bookseller, in
St. Paul's Church-Yard.

For the USE of SCHOOLS.

This Day is published, a cheap and neat Edition, in
12mo. Price 3s. 6d. bound, of

THE SPEAKER; or, MISCELLANEOUS PIE-
CES in Prose and Verse, selected from the
best English Writers, and disposed under proper
Heads, with a view to facilitate the Improvement of
Youth in Reading and Speaking. To which is pre-
fixed, an ESSAY ON ELOCUTION.

By W. ENFIELD, LL.D. Lecturer on the BELLES
LETTRES in the Academy at Warrington;
printed for J. JOHNSON, No. 72, St. Paul's
Church-Yard.

Where may be had a more elegant Edition of this
Work, in Octavo, price Six Shillings, bound.

Also,

1. SELECTA QUÆDAM ex C. PLINII SECUN-
DI HISTORIA NATURALI, ad usum Scholarum
Accommodata, per J. AIKIN, Three Shillings,
bound.

2. The History of England, from the Invasion of
Julius Cæsar to the meeting of the Parliament in
1774. By Joseph Collyer, Author of the New Sys-
tem of Geography, embellished with one hundred
and twenty seven plates, in fourteen pocket volumes,
price One Guinea sewed, or One Pound Eight Shil-
lings bound.



